Brotherly and Friendly

ADVICE

Before and After the approaching

General FAST;

Appointed by the

LEGISLATURE

To be Holden throughout his MAJESTY's Dominions on Thurſday (in Scotland) the 3d, and Friday (in England and Ireland) the 4th Days of February next enſuing.

O Lord, prepare
Both here and there
Thy people's better part:
With what they ſay,
And what they pray,
May go their inmoſt heart.
Then ſhall both there and here,
In one requeſt unite;
Which deign thou, Lord, to hear,
Thou God of Power and Might:
So they and we ſav'd from our foes,
Shall paſs our time in ſweet repoſe;
Which time is thine, teach us to know,
To redeem it from endleſs woe.

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y STEPHEN EGLETON, *a ſtander in need of Help*; reſiding at No. 42, St. Andrew's Hill, near St. Paul's.

London, January 1780.—Price ONE HALF-PENNY.
nted by the Author, for the Benefit of Himſelf, an in-firm Wife, and ſix ſmall Children; who will ſtill thank-fully acknowledge the ſmalleſt Favour.

that hath pity on the poor, lendeth to the Lord, and look, what he layeth out, ſhall be paid him again.

ADVICE before the FAST.

Sanctify a faſt, call a ſolemn Aſſembly.

COME fellow-ſubjects, one and all,
Unto Our Lord the King adhere;
And with the prieſtly Biſhops join,
To ſupplicate your God by pray'r:
Let party zeal, anger, and ſtrife,
Evil ſurmiſing of the mind,
Be laid aſide, and in their room
To fair CHARITY be inclin'd.
That Charity which covers faults,
And hides a multitude of ſins;
Charity, which through many halts,
The holy vail doth enter in.
Remember then to whom ye pray,
Remember then for what you aſk;
Remember what you are that prays,
The end too of that humbling taſk.
Without ye keep theſe four in view,
Your prayer will into ſin be turn'd;
God's attributes cannot be ſtain'd,
Though Mercy ſpares, his Juſtice burns.
'Tis to JEHOVAH! Dread and High!
The awful! great! tremenduous GOD!
Who can't be mock'd, mockers defys,
Yea mockers ſcourges with his rod.
'Tis to that God who heaven rent,
And down upon mount Sinai came,
Thinking it was high time to work;
Holy and Reverend is his Name:
'Tis to that God who would not ſpare
The old world for their numerous crimes
Yet Mercy had on Nineveh,
'Cauſe their repentance was betimes.

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'Tis to that God who would not ſpare
His own SON hanging on the croſs;
If ſo, how ought we to beware
Leſt this Refiner finds us droſs.
Then ſee that ye before him come,
As creatures that FINITY wear;
And while ye dread his holineſs,
Turn to his True Begotten HEIR.
To JESUS, who was lower made
Than Angels, who excel in ſtrength;
'Tis unto Jeſus, whoſe love knows
No heighth, no depth, no breadth, no length.
'Tis unto Jeſus, who was made
Sin for ſinners, who knew no ſin;
That ſinners doom'd to hell might be
In heaven made Prophets, Prieſts, & Kings.
To Jeſus who 'lone can forgive
The ſins that we committed have,
Since the laſt year we did appear
Before him and the ſame things crav'd.
'Tis unto Jeſus, in one word,
The ſinners true and only friend;
Who from all foes within and out,
Securely keeps, guides, and defends.
Attend on Him with FAITH and HOPE,
'Fore him in humble mein reſort
Into his preſence, and make known
Your many wants within his courts.
[I'll only hint, 'fore ye come there,
In private ye do not forget
To beg a bleſſing on the day,
And on the work before you ſet,]
Keep ye it holy, and refrain
Yourſelves from labour, and as much

As in you lies, your houſe conſtrain
God's worſhip to attend at church.
Remember 'tis to mortify
The luſts of body and of ſoul;
Let not covetouſneſs break in,
And marr the duty of the whole.
Forſake the fields and ſocial friends,
Let cloſets chambers well be fill'd;
God's eyes and ears are every where!
May your prayers be as he hath will'd,
'Tis for the nation, of which ye
Each individual make a part;
A nation oft to folly turn'd
In word, in deed, life, lip, and heart.
'Tis for the ſins of all, which brings
Down judgments from our God above:
O awful change that ſin hath made,
To blood to turn the ſtreams of Love.*
'Tis for ſucceſs upon our arms,
God for to favour our juſt cauſe:
O Britons tremble at the thought,
Who daily, hourly break his laws.
'Tis for our King, that God would give
Him victory o'er his powerful foes;
And teach his counſellors the way
His laws gainſayers to oppoſe.
'Tis for the univerſal good
Of bodies politic, who dwell
In England, Ireland, Scotland too,
Which for priviledge all excel.

* Meaning, from its purity, innocence, and cryſtal perfection in Paradiſe, by the wiles of the Serpent; to its crimſon colour, by the ſhedding of the blood of Jeſus on the Croſs.

'Tis for that Unity which doth,
Make individuals of all ranks
Appear faſt as a three-fold cord:
—Which granted, Lord, to thee be thanks.
'Tis for the ſpeedy return of
Peace, which will make plenty abound,
And when that bleſſing comes, Lord, let,
It permanent and good be found.
[But if thy wiſdom ſhould take hence,
Before this bleſſing we partake;
Give us an entrance in where peace
Begun, can never never break.]
We pray that henceforth all our lives
To God's ſervice devoted be;
Let's not forget it, leſt we're found
Lyars to the eternal Three.*
Lord, we are wicked, baſe, and vile,
Of duſt and aſhes,—mortal frame;
Not worthy to approach thy throne,
Or call upon thy ſacred Name.
Our inmoſt thoughts are all impure,
Each holy thing ſpotted defil'd,
And when we think we fruitful are,
We're barren, deſolate, and wild.
A holy God holineſs craves,
We've loſt all in our federate head;
The ſerpent creeps in our beſt works,
His poiſonous influence o'er them ſpreads.
Pardon our thoughts whene'er we think,
We can in the leaſt thee appeaſe;

* As the ever bleſſed Three had a mutual and equal part in our creation; we ought to ſtrive to be guided in our lives by the ſame equalities.

Let nought but the attonement give
At any time our conſcience eaſe.
The end of all our prayers ſhould be
Lord, to the glory of thy Name;
Forgive the ſelfiſh views that creep
In, when to thee we make the ſame:
And let the glory and the good
Of Kings and nations, yea, each one,
That day be chiefeſt in our mind,
Made known to us in Chriſt thy Son:
That ſo we may prepared be
For all events that may befal
To them and us in life and death,
And own in each Thee All in All.
For Chriſt's ſake hear our prayer that day,
For His ſake anſwer us in peace;
For His ſake give our war ſucceſs.
For his ſake may it ſhortly ceaſe.
For His ſake keep from every ill
Thy choſen Servant GEORGE our King;
For His ſake bleſs his ſubjects with
Every good and needful thing.
For His ſake give us all to keep
A holy FAST unto the Lord;
Thy edged ſword of ſlaughter turn
To peace, unity, and concord.
For His ſake bleſs the broken hints,
Which now a dying worm indites;
And make the reader take in love,
What now and hereafter he writes.
Then ſhall the glory all be given,
To Thee, the God of earth and heaven;
We having all our ſins eraſs'd,
Keep Feaſts and Faſts quite free from leaven.

ADVICE after the FAST.

So act and so do, as they who ſhall be judged by the perfect Law of Liberty; — and may you be found blameleſs at the Coming and Kingdom of Our Lord Jeſus Chriſt; when God ſhall reward every Man according to his Works, whether they be good or whether they be bad.

YE people of England, who have by command
Of God,—your King, faſted and pray'd,
To chearful obedience ſet ſtedfaſt your hand,
Nor be by War's terror diſmay'd:
Be not like the man when he doth behold
His natural face in a glaſs;
The ſhadow forgets,—like a tale that is told,
Or a dream that in night-watches paſs.
Your cauſe it is juſt, ye need not to fear
The threats of your numerous foes;
Your God protects thoſe who to truth do adhere
—All armies are at his diſpoſe.
In obedience's tract to the national laws,
Let each one in Honeſty live;
Our neighbours offend not, without real cauſe;
And what's due to e'ery one give.
Forget what is paſt,—mend what is amiſs;
With ſoberneſs gird up your mind;
With conduct, and temper, and action like this,
We ſurely ſhall happineſs find.
In trade and in commerce each other aſſiſt,
And ſo make the wheel to go round;
The wheel of God's providence none can reſiſt,
May it to us with bleſſings abound.
Shun debates on the ſtate, and political jars,
To direful ends they oft tend;
They ſtir up ſad ſtrife, breed inteſtine wars,
And ſeperate the deareſt of friends.

Leave God for to govern the helm of the ſtate,
By thoſe he thinks fit there to place;
Relieve ye the poor, reverē ye the great,
Theſe are things that will bring no diſgrace.
Let maſters learn over their ſervants to rule,
With a mild, not an abſolute ſway:
Servants not like ſwine, calf, horſe, aſs, or mule,
But willing and chearful obey.
Let fathers be not to their children ſevere,
But teach them God's word to obſerve,
Let children to their tuition give ear;
Learn the God of their fathers to ſerve.
Let huſbands and wives live together in love,
As God did at firſt them enjoin;
And, if bleſt with his favour, they ſurely ſhall prove,
Bleſſings to each other thro' time.
Lets add to the whole, the fear of that God,
Of which the 'bove actions are mark;
Lord, leave us not under that direful black rod,
Of ſtumbling on in the dark.
But in thy great light give us to ſee light,
Being guided by truth and by grace;
As onward we go appear thou more bright,
And at laſt give in heaven us place.
Thus being united together in one,
Like the links of a beautiful chain;
Our emulation ſhall ne'er be outdone,
Our foes ſtrive to break it in vain.
Theſe, are the dictates of one who e'er ſtrove,
To practiſe what he would adviſe;
Let each one who reads it, not only approve,
But by its obſervance be wiſe.

THE END.